

American Missionary

"Go ye into all the World, and preach the Gospel to every creature."

He hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised.—JESUS CHRIST.



FEBRUARY, 1864.

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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

New-York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 61 JOHN STREET,

Price, 50 Cents a year, in advance.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

American Missionary.

(MAGAZINE.)

Vol. VIII.

FEBRUARY, 1864.

No. 2.

AMERICAN MISSIONARY ASSOCIATION.

AFRICA.

MENDI MISSION.

This mission is in great need of reinforcement. Two ordained missionaries, with wives, are much wanted. Mr. Clafin, who has been there three years, is under the necessity of leaving the work for a short season, to recruit his exhausted strength. The mission is already too weak to provide for the wants of all the stations, heretofore occupied, and must of necessity suspend operations at Boom Falls (Mo-Tappan) during the absence of Brother Clafin, unless speedily reinforced.

The following article prepared at the mission for the *Early Dawn* has been sent us by Dr. Hinman. We know that it is a time when many calls are made on enterprising and devoted young men in the ministry; but we hope this plea from the mission may not be overlooked.

The Wants of this Missionary Field.

It has long been known to all who have attended to the state of West-Africa, that it presents an open field for missionary labor, and that nothing but the want of men and means prevents an indefinite extension of the missionary work.

But it may not be known to all how urgent are the claims of this particular field, and how pressing are the wants of this mission. There is a large and increasing population of Sierra Leone people settled in the Sherbro—many of whom have been communicants in the different churches of Sierra Leone—who are now mainly destitute of a preached Gospel and of the means of educating their children.

Within the limits of British Sherbro there are numerous healthy locations—away from the

Mangrove swamps—and in the midst of a numerous heathen population where missionaries might labor under the protection of a stable government. Outside of the colony, on the Bargroo, Jong, Boom, and Kittam rivers there is a large and easily accessible field where missionaries would be gladly received by the people.

In all this region there are but three mission stations occupied by the Mendi Mission, and one mission-school under the patronage of the Church Missionary Society.

On the Boom River, one of our stations—Salem Hill—has been unoccupied for a year and a half, and Boom Falls station will soon have to be temporarily relinquished.

The Boom River has been the field of missionary labor for the last ten years, and much labor and some precious lives have been given to this work. Much good has been accomplished; but if this work has to be abandoned or even if it is temporarily suspended, much of this labor and sacrifice will be lost. Our present missionary force is wholly inadequate to occupy these stations, and *they must be given up unless the mission is speedily reinforced.*

In view of these facts we make an urgent appeal for a reinforcement of this mission. Shall our mission property be lost and our labors on the Boom be abandoned for want of a little timely help?

From Rev. S. J. Adams.

GOOD HOPE, November 4, 1863.

The Church is in a very good condition, yet without any special awakening. Three weeks ago we lost a very valuable member, by death; one of the best and most intelligent in Christian knowledge of all our lay members—Mrs. Hannah Johnson.

I frequently visit Bendoo, and preach to the people there. It is a place of growing importance since the English have controlled it. The Church Missionary Society have occupied the ground there. They have no regular minister, but a school-teacher, who conducts the services on the Sabbath.

It is a matter of regret that we are not quite strong enough to man all the positions that have been taken. Some have to be left for the present, for want of sufficient missionary force. Mr. and Mrs. Whiton are now at Avery. I trust that we may soon have a reinforcement.

November 9.

It is owing to Mr. Jocelyn that I am in Africa to-day, where I have an opportunity of doing something toward building up my heavenly Father's kingdom. The good I may do will be but little; there may be but little apparent result, yet I trust it may be seen and gathered, if not soon, after many days. I am glad that I came here, although I have had the African fever quite frequently, but they are now less frequent and less severe. Now my health is quite good. I have always been favored with kind friends and the best attention whenever I have been sick.

I am engaged at Good Hope Station as pastor and teacher of the school, in which occupation I feel quite happy and at home. Of course I have many lonely moments, as I am far away from my family, a mother and an only sister, and many other friends; but still I feel that there will be no loss on account of this self-denial, which will better prepare me for future usefulness. Here I have an opportunity of seeing and learning much of my race, respecting which I should have been ignorant all my days. The information I gain gives me some idea of what the destiny of my people is to be.

Since I came to this country I have become more and more surprised at the low depths of ignorance, superstition, and barbarism from which the black man can be raised, and to what eminence in civilization and Christianity he is capable of reaching. Whoever visits Freetown, in Sierra Leone,

may see, at every few steps he takes, representatives of the lowest stratum of degradation, and others who have ascended high in the scale of civilization. And what is true of Sierra Leone is true of a great portion of West-Africa. It is cheering to the beaming rays of the Sun of Righteousness falling upon this benighted people. Schools and churches are exerting a potent influence not only in the colony of Sierra Leone but upon a great portion of West-Africa. At many places educated ministers and teachers are sent from the colony to lighten up the dark places.

The colonial statistics for 1862 record the number of schools to be 67, and 11,200 scholars, (6162 males and 5137 females) supported by the government, the Church Missionary Society, Wesleyan Missionary Society, United Methodist Free Church, Lady Huntington Society, and the native pastorate. There are 30 Episcopal churches and chapels, attended by about 7512 persons; there are 61 churches and chapels of other denominations, attended by about 13,320 persons. This point is one of the grand dépôts for religious operations on this coast.

Trade is also doing much as a civilizing institution for West-Africa, and it increases yearly. Yet when I read some of your reports of visits to the "contrabands" of Virginia, and consider what a great work to be done in America, the result of war, my heart bounds back across the broad, deep, blue ocean to my native land, and mingles with my oppressed brethren. Pray for me.

"OLD JOHN BROWN."

AN UNPUBLISHED LETTER—HOW HE FACED DEATH

THE Cleveland (Ohio) *Herald* publishes the following letter, never before printed, written by Captain John Brown, who was hanged at Charlestown, Virginia, four years ago last Wednesday, to a relative and old friend in Windham, Ohio:

"CHARLESTOWN, JEFFERSON Co., VA.,
19th November, 1859.

"REV. LUTHER HUMPHREY: MY DEAR FRIEND—Your kind letter of the twelfth instant is before me. So far as my knowledge goes

our mutual kindred, I suppose I am the first since the landing of Peter Brown from the Mayflower, that has either been sentenced to imprisonment or to the gallows. But, my dear old friend, let not that fact alone grieve you. You can not have forgotten how and where our grandfather (Captain John Brown) fell in 1776, and that he, too, might have perished on the scaffold had circumstances been but very little different. The fact that a man dies under the hand of an executioner (or otherwise) has but little to do with his true character, as I suppose. John Rogers perished at the stake, a great and good man, as I suppose; but his doing so does not prove that any other man who has died in the same way was good or otherwise. Whether I have any reason to 'be of good cheer' (or not) in view of my end, I can assure you that I feel so; and that I am totally blinded if I do not really experience that strengthening and consolation you so faithfully implore in my behalf. The God of our fathers reward your fidelity. I neither feel mortified, degraded, nor in the least ashamed of my imprisonment, my chain, or near prospect of *death by hanging*. I feel assured that 'not one hair shall fall from my head without the will of my heavenly Father.' I also feel that I have long been endeavoring to do exactly 'such a *fast* as God has chosen.' See the passage in Isaiah which you have quoted. No part of my life has been more happily spent than that I have spent here, and I humbly trust that no part has been spent to better purpose. I would not say this boastingly; but thanks be unto God who giveth us the victory, through infinite grace.

"I should be sixty years old were I to live till May ninth, 1860. I have enjoyed much of life as it is, and have been remarkably prosperous, having early learned to regard the welfare and prosperity of others as my own. I have never, since I can remember, required a great amount of sleep, so that I conclude that I have already enjoyed full an average number of waking hours with those who reach their 'threescore years and ten.' I have not as yet been driven to the use of glasses, but can see to read and write quite comfortably. But more than that, I have generally enjoyed remarkably good health. I might go on to recount unnumbered and unmeasured blessings, among which would be some very severe afflictions, and those the most needful blessings of all. And now, when I think how easily I might be left to spoil all I have done or suffered in the cause of freedom, I hardly dare wish another voyage, even if I had the opportunity. It is a long time since we met; but we shall now soon come together in 'Father's house,' I trust. 'Let us hold fast that we already have,' remembering 'we shall be up in due time if we faint not.' Thanks be unto God, who giveth us the victory through Jesus Christ our Lord.' And now, my warm-hearted friend, 'Good by.'

"Your affectionate cousin,

"JOHN BROWN."

Letter from Rev. Daniel Chapman,
CHAPLAIN OF THE ONE HUNDRED AND FIFTH
ILLINOIS VOLUNTEERS, ARMY OF THE CUM-
BERLAND.

NASHVILLE, TENN., Dec. 9.

THOUGH not connected with the colored schools or people here, perhaps I may furnish some things of interest to your numerous readers. There are enrolled as pupils in the colored schools of this place about twelve hundred, divided into two classes, namely, mission schools and private schools. The mission schools have enrolled five hundred and seventy-five scholars, mostly children of "contrabands." These are taught by white young men and women sent out and sustained by the United Presbyterians of Ohio and Indiana, and a noble class of teachers I judge them to be.

These schools are held in the bodies and basements of two colored churches. These same teachers also have Sunday-schools. One private school numbers over a hundred, and is taught by a colored man in a colored church. He is paid by the parents one dollar per month per scholar. Another school is taught by a colored lady, assisted by her husband, in their own house. This school numbers thirty-seven, and pay the same as the preceding. I have visited all of the above schools except one branch of the mission schools. I learn there are other private schools taught and paid similar to the above, making in all, as the teachers tell me, about twelve hundred: of course they are not all children.

To the honor of Gov. Johnson's head and heart be it said, he does what he can for these schools. He protects, in connection with the civil and military authorities, these schools from all violence. He secures the teachers from all fear of fine or imprisonment for teaching such schools. So far as pupils are concerned, there is an urgent demand for about five hundred more to be in school. The difficulty is, there is no present prospect of any place to hold any more of these schools. While Gov. Johnson and the military authorities will, I believe, do all they can to encourage such schools, they have neither churches, col-

leges, nor other buildings to open for the above purposes. Churches, colleges, etc., are generally used for hospital purposes.

Education of the colored people is by no means confined to these schools. In our regiment, and for aught I know in every regiment in this department, there are many colored persons learning to read and write. For months I have been doing something in this line; others in our regiment are doing the same. There is a wonderful desire for knowledge on the part of these freedmen, old and young. Very many colored persons are enlisting in this State. They will soon have several regiments of them, and good soldiers too they are going to make.

So far as I know, colored people are well treated in this place and department by soldiers and those in authority. I believe instances of unkindness to them are rare in this department. The able-bodied men, and I think women, too, find work enough to do, and, so far as I know, they are willing to work. There is a bright future opening for these hitherto enslaved ones. God grant that the Church may become awake, and thoroughly alive to the importance of occupying this wide-spread field.

The condition of the colored people, I judge, is continually improving in this region. They are loyal almost to a man, and are capable and willing to render a service in crushing this rebellion, that government is wise in accepting.

I really wish you could have a minister and school here, both by one person.

P. S.—Thanks for the *American Missionary*; it really looked like an old friend. I think your Society ought to ask for at least \$100,000 the present year. All the authorities here, I am sure, will favor colored schools all they can.

THE ONE LANGUAGE IN CHRIST.

In the year 1838, a number of persecuted Christians belonging to Madagascar left that island secretly on board ship, bound for England. On their way they stopped at Mauritius, and afterward temporarily landed at Algoa Bay, where they found many Hottentot Christians.

These good people were very kind to the re-

fugees. But as they did not understand either's language, they could not, of course, talk together. Both, however, had Bibles. One translation, indeed, was in Dutch, and the other in Malagasy; so that the sacred volume could not have helped them to converse together for one circumstance—that the names of the different books of Scripture, and the figures which marked chapters and verses were not the same in both. To express their sorrow they could not talk together, they both turned to the eleventh chapter of Genesis, which gives an account of the confusion of tongues. Then the Hottentots, wishing to describe to their friends what they were before their conversion, pointed them to the second chapter of the epistle to the Ephesians, from the second to the fifth verse. Smiles of love and joy lighted up the faces of the Malagasy as they read the words, "But God is rich in mercy, has raised us up together, etc., by grace are ye saved;" and they immediately pointed their Hottentot friends to the fourteenth and fifteenth verses of the same chapter, and also to the words in Galatians: "Ye are all one in Christ Jesus."

In this manner these brethren in the Islands kept up their pleasant intercourse as long as Malagasy remained at Algoa Bay. And simple-minded Hottentots, many of whom were more experienced Christians than their visitors, knew how to comfort their friends by pointing them to such texts as John 16:33; 2 Timothy 3:12; Acts 14:22; Romans 8:35-39; etc., of which our readers should turn.

The parting service of these brethren was a singular one. It was proposed that they should sing a hymn together. But the only thing that both understood was the tune. Still that was enough; and each party—one in Dutch, the other in Malagasy—joined in this not very melodious exercise. Here friends raised money to help the refugees on their way—the faithful Hottentots freely giving what they could.—*Miss. Mag.*

For The American Missionary

THE FIELD IS THE WORLD.

This is the declaration we repeat in our late annual report. It is the true doctrine for us as a Society.

While no one who, with the penitential soul of Tarsus, asks, "Lord, what wilt thou have me to do?" can doubt that *present* we are bound to devote our chief efforts to bringing the freedmen and the mentally dark white neighbors to the Saviour, yet other days and other claims are coming. Why should our colored brethren, when qualified, as we trust many of them, ere long, will be, to engage in missionary work, be limited in their labors to those of their own race, on this or a

African continent? Let them share with others, in seeking to gather the lost sheep of the House of Israel into the fold of the Good Shepherd. And though they may have no special calls "from Greenland's icy mountains," yet from "India's coral grand," and from China's populous millions, the cry may be to them: "Come over into Macedonia and help us!" Nay the mixed races in some parts of the Turkish empire, with here and there a sprinkling introduced from Africa, may need their aid. In sending them forth, and perhaps in some modes of carrying forward the missionary work, by colonies or otherwise, who dare say our association in future years may not have peculiar advantages over larger and more stereotyped societies? Besides, we can not afford to be without such communications of Christian patriotism and devotedness, as come to us from Siam, Jamaica, and the Sandwich Islands. Let these considerations, then, be an answer to the suggestions of some that our Society should henceforth limit its labors to the home freedmen field, or, at most, to men of African descent, and relinquish entirely the foreign missionary work to other societies.

J. B.

MEETING OF COLORED PEOPLE.

A most important meeting of the free colored inhabitants of New-Orleans took place on the fourth of November, for the purpose of petitioning government to let them enjoy the right of voting at the next election. The meeting, which consisted of some six or seven hundred people, was one of the most orderly and well-conducted that could be imagined; and the speaking excellent. The correspondent of the *Times* concludes a notice of the meeting as follows:

The object of the meeting was most clearly summed up in the speech of Captain Pinchbeck, a colored officer in the United States Army. He said that neither he nor his fellow-citizens had any favors to ask of the United States government; they only demanded, as a right, that they should be allowed the suffrage. They were fighting our battles, and were willing to fight them. They did not ask for *social equality*, and did not expect it, but they demanded *political rights*. They wanted to be MEN. He cared not for the past, or the future. He believed that if *colored people were citizens, they had a right to vote; if they were not citizens, they were exempt from the draft.*

FRIENDS' RELIEF ASSOCIATION.

THE "Friends' Association of Philadelphia and its Vicinity, for the Relief of Colored Freedmen," have published in a 24mo pamphlet, the report of a visit to Hampton, Norfolk, and Yorktown, Va., by M. C. Cope, one of their number. It is an interesting publication.

Mr. Cope speaks very favorably of the missionaries and teachers of the American Missionary Association, and the children and adults under their instruction. He says:

"From Yorktown I proceeded to Norfolk, at which place the progress of improvement is very striking. First, as to education. There are now excellent schools for the freed people. There is a primary school numbering from three to four hundred pupils, admirably conducted by a very able teacher, William Coan, who is assisted by several intelligent females. The clear and animated responses of the children in their general exercises, could scarcely be excelled in any of our Northern cities.

"In a pleasant situation, outside of the town, there is a colored orphan asylum located in one of the fine public buildings, formerly the Marine Hospital, in which a considerable number of this destitute class were well cared for. This was visited with much satisfaction. There was a comfortable appearance in the arrangements, which were under the charge of two intelligent women, (Miss Patten and Miss Doxey,) well adapted to their position.

"About six miles from Norfolk, on the Pottsmouth side, is located the Gale Farm, where Rhoda W. Smith, (now at Newbern, N. C.,) another devoted and truly sympathetic friend of the freed people, has for a long time labored for their welfare." Favorable mention is made of Captain Brown and Captain Wilder.

"The present position of from fifteen to twenty thousand of them (freedmen) has been ascertained by this visit." Those who have been under care for a year or more are generally in a position to help themselves to the actual necessities of life, but greatly need assistance and instruction in the moral and intellectual work to be done before they are properly qualified to occupy the high position of free citizens of our common country, to the full privileges of which their just claim will, it is hoped, be ere long acknowledged. Assistance in providing the essential conveniences of their dwellings would have an elevating tendency.

"But, above all, it can not be too strongly urged, they need the help of honest, practical men and women, who would feel it to be their duty to go and live among them; such as having been partakers of the blessings of good instruction themselves in those various matters so necessary to our success in life, would ardently desire to impart them to a long oppressed race,

who have been systematically deprived of them for many generations. Liberty, education, the pursuit of happiness, the acquirement of property, were but as yesterday hopelessly out of their reach. As a nation and as individuals, we owe them a great debt, and it will be but the discharge of a small part of it to help them begin as freemen. Let us then continue to cheer and encourage those who are so bravely trying to help themselves, and rejoice that we have been enabled to do our duty thus far. But let us remember that we have only just begun the work. It is no time now to relax our efforts. The freed people of the South-Western slave States are in a state of utter destitution, and in far larger numbers than those we have been engaged in assisting. Let us labor for them with the conviction that it is a work well pleasing in the Divine sight."

OLD DOMINION.

SUCH is the title of a newspaper printed daily at Norfolk and Portsmouth, Va.; No. 62 of Volume I. having been sent to this office by a friend. It displays the national arms surmounted by the eagle, with the motto: "The Union, the Constitution, and the Enforcement of the Laws." Over the editorial column is a picture of the arms of the State of Virginia, as it was before the rebellion, in which the goddess of liberty is represented as trampling upon the prostrate body of a potentate, with the motto, "Sic Semper Tyrannis"—ever so to tyrants!

In this paper is a history of the educational enterprises among the negroes in Norfolk and Portsmouth; and it is said that *two thousand six hundred negro children daily go to school!* that in the two cities there are nineteen thousand colored men, women, and children, all of whom, with the exception of about three hundred, were, until recently, slaves. The history adds:

"The Providence of God, the fortunes of war, and the wisdom of our rulers, has suddenly converted these hitherto irresponsible and helpless beings into men and women who have their bread to earn, their bodies to clothe, and their souls to save.

"But this great change in the life of these people brought the philanthropists and Christians of the country face to face with this question: 'How can we best fit these freedmen for the duties of a free life?' The old Puritan spirit that so many thought had died out of the people promptly responded, 'Educate them;' the Northern heart began to agitate the question of text-books and Bibles, and soon at every available point schools were springing into existence, and old and young were learning to read and spell."

The names of the teachers are then given with the remark, that "the gentleman who is at the head of the educational work among the freedmen and women here, is Professor W. I. Woodbury." An account is given of the opposition made by the disloyal inhabitants; of the cruel persecutions of the colored pupils; of the judicious perseverance and heroic demeanor of the teachers; of the success that has attended the enterprise; of the successful work done on the government farms, (nineteen in number) of the religious advantages enjoyed by the freedmen; and of the protection afforded by the military authorities. All is tranquil and peaceful now, and will be while Major-General Butler is at the head of the military department. *

AN EFFECTIVE SERMON.

"THE men of Nineveh repented at the preaching of Jonah."—LUKE 12: 15.

JONAH was but one man, and he preached but one sermon, and it was but a short sermon; either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent nor convert. This was the fruit, the effect, and the good that his sermon did, that the whole city, at his preaching, converted and amended their evil living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great curiousness, no great clerkliness, no great affectation of words, nor of painted eloquence; it was none other but: "Yet forty days and Nineveh shall be destroyed!" It was more. This was no great, curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon. Do you not here marvel that these Ninevites called not Jonah into prison? They did not revile or rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—*Bishop Latimer, 1530.*

Letter from Rev. John G. Fee.

LEXINGTON, KY., Dec. 4.

ON reading the speech of Henry Ward Beecher, delivered at Liverpool, Eng., it occurred to me that the publication of it in pamphlet form, and its circulation in this State and elsewhere, would do much good. The speech is as well adapted to the money-lovers of Kentucky as to the Mammon-worshippers of Liverpool. Merchants and others

will like it because they will see that freedom will bring a "better class of purchasers." The speech will do great good in showing the *people* how the tariff has been graduated and shifted to suit the demands of slavery, and how Henry Clay and Daniel Webster have been the tools of that power. Ideas govern the world, and there are ideas in that speech that will impress the minds of thousands.

I am here on my way to my former home in Berea, Madison Co., Kentucky. There is a small rebel raid into a neighboring county, and the stage is either captured or defined by a false alarm. If the way opens, I go to-morrow; if not, I turn aside to Galilee—the hill country of Lewis county, where there is an open door for labor until the power of those who put John in prison is broken. It is all-important that we have right principles to which the people shall be converted; and I feel that God has called me to their establishment. He calls me to fight with beasts of Ephesus, to contend with influential men for a higher law, with the hierarchies for an independent church, with the sects for a union of God's people in each locality, with the sticklers for creeds and the Bible of the living God.

I go to the churches in the interior the rather to strengthen them than to startle the slave-power by fervent appeals. God is working against the slave-power. For a time he spake by his servants and his Spirit.

His sheep heard his voice and came; now he is crushing the careless and rebellious by the sledge-hammer of war. Righteous art thou, Lord God Almighty." For the moral well-being of those who will war we must work on, and those who will obey God will overwhelm in a red sea of blood. Oh! the corrupting, demoralizing, hardening, influences of slavery. One must see and feel it, to realize its enormity. It is expected that there will be a movement of the Legislature of this State for emancipation. Perhaps it will be for gradual emancipation; as Andy Johnson said: "Cut off the dog's tail inch by inch." There will be a Union paper started in this city soon.

EACH ONE A MISSIONARY.

It is said when Commodore Foote—whose loss the nation has lately been called to mourn—was in Siam, he had, upon one occasion, the King on board of his vessel, as a guest. Like a Christian man, as he was, he did not hesitate, in the royal presence, to ask a blessing, as the guests took their places at the table. "Why, that is just as the missionaries do," remarked the King, with some surprise. "Yes," answered the heroic sailor, "and I am a missionary too."

This is our highest conception of the converted sailor: "Each one a missionary," such as truly was our noble Foote. Everywhere that gallant sailor *stood up for Jesus*—on the quarter-deck, in the parlor, on the platform, and in the pulpit, when duty called.

We may not expect that every pious sailor will be a Foote; but he may be, he should be, a witness for Christ, on ship and shore, at home and abroad.

Does the Church yet realize what helps these men may be in her great God-given work of evangelizing the earth?—God speed the time when every ship shall be a Bethel, and every sailor a missionary!—*Sailor's Magazine.*



FREEDMEN'S VILLAGE AT ARLINGTON.

The object for which this village was established was to gather together and train to useful employments, within its limits, all the fugitive blacks within the District of Columbia. Lieut.-Colonel Elias Greene, of the Quartermaster's Department, first suggested the plan to Mr. Stanton, who ordered him to carry it into effect.

We learn that there are now at Arlington fourteen dwellings, a church, a hospital, and a home for the aged and infirm. The hospital is empty. The dwellings, two-storied, are constructed in groups of four under each roof, each having two rooms, perfectly lighted and ventilated, a cooking-stove, a yard, and access to a well. There are one hundred and thirty-five children in the school; there are workshops in which the men are taught to work, as blacksmiths, wheelwrights, carpenters, tailors, and shoemakers; cutters from New-York cut out clothing, which is made up by the black women. In ninety days, one hundred and twenty-five more houses will be ready.

There are already six abandoned farms under thorough culture; the crop of the last season was two hundred tons of hay, worth thirty dollars a ton; one hundred and ninety-one tons of corn fodder, worth twelve dollars a ton; a great quantity of potatoes and other vegetables, (distributed among the hospitals of the department,) and a crop of beans and buckwheat, were made and secured. If guerrillas had not been permitted to drive in the laborers from the outer farms, this harvest would have been doubled. The enterprise has been more than self-supporting, and, under the efficient management of Col. Greene, the blacks have money in bank.—*New-York Evening Post.*

Wise and patriotic men from different parts of the country are urging the President to establish in Washington a Bureau, subordinate to the War Department, part of whose business shall be the application of "Greene's scheme" to the freed slaves throughout the United States.

—*Friends' Review*.

COLORADO.

THERE is an opening in Colorado for missionary work of a very attractive kind. The country is new—full of life and energy and change; and foundations of many generations must be laid in these present days of turmoil and conflict. For young men of pith and energy and true devotion, here is a glorious opportunity. *Who will seize it?*—*Home Missionary*.

KANSAS.

A MISSIONARY at Topeka, Shawnee county, writes: The Freedman's colored Sunday-school is getting along well. They are acquiring a church-going habit. We need a good man to labor among them. Another missionary writes: The loyal people are hoping and praying that the Kansas and Missouri delegation now in Washington may have sufficient influence with the President to effect a change in the military department It can not be otherwise than that the great monster Slavery must writhe and agonize in its death-struggle, and we ought to be willing to meet and suffer the shock occasioned by its dying throes. All great organic evils must cause great commotion when suddenly removed, and God, by his providence, seems to indicate that slavery in Missouri shall not have a long time to die.—*Home Missionary*.

THE GOLDEN RULE.

THE golden rule binds every body. Business men are bound to obey it always. The seller who intends to profit more than the buyer shall, and the buyer who intends to profit more than the seller, are both dishonest. They do not love each other as themselves. He who does not expose defects in any commodity offered for sale, is not an honest man. "The commandment is exceeding broad." He who intentionally takes advantage of another's ignorance or necessity is a knave. He who designedly wrongs another of a cent is as truly guilty in the sight of God as though he had wronged him of a thousand dollars. He is just as certainly a transgressor. His guilt consists in passing over the line between right and wrong. He is in one respect more criminal in the former than the latter case; because the inducement was so much smaller. "He that is unjust in the least is unjust also in much." In

crossing the line he has trampled upon the authority of God in doing the less wrong as in doing the greater. Let all beware that they do not transgress at all. D. T.

The Nashville Union tells the following:

A GOOD PRACTICAL JOKE.—A slaveholder from the country approached an old acquaintance, also a slaveholder, residing in the city the other day, and said:

"I have several negro men lurking about here somewhere. I wish you would look out for them, and when you find them, do with them as if they were your own."

"Certainly I will," replied his friend.

A few days ago the parties met again, and the planter asked:

"Have you found my slaves?"

"I have."

"And where are they?"

"Well, you told me to do with them just as if they were my own, and as I made my men enlist in the Federal army, I did the same with yours."

THE MORAL DISCIPLINE OF GIVING.

GIVING is one of the means of grace; one of the best means of spiritual growth. If no good externally is done by the gifts, the charities, a vital and immeasurable good is done to the giving soul; enough, and vastly more than enough to justify the deed. . . . To all those then, who have given leanly and grudgingly, say: Arise and give; give bountifully; give heartily; give willfully, just because something within resists and says, I won't. Give the more and still more, from the very teeth and grip of the old retaining passion. Give with measure and intent to crucify it; that hundred, the nail that thousand, the spike; that ten thousand, the spear; and so proceed and persist till the base and slimy thing is wholly dead.—DR. SHEPHERD.

LETTER FROM GERMANY.

WE find in the December number of the *Missionary Magazine* (Baptist) the following from Mr. Lehmann, dated Berlin, Sept. 10th, 1863:

We all rejoice exceedingly in the victory which the gracious Lord is now giving to the Northern States, and to the just cause they fight for. With the greatest anxiety we look in the newspapers first of all to the affairs of the United States, and thank God for every token for good. May the issue of this struggle be the breaking of the chains of the slave entirely and forever.

Letter from S. C. Aiken, D.D.

INCLOSED please find a small draft of eleven dollars, to comfort and instruct the poor colored people now coming by thousands into light.

and liberty. . . . I greatly rejoice in what our Association is doing for the heathen at home, who, by means of the war, are thrown upon us, and must be cared for or perish. What a wonderful field for toil, sacrifice, and Christian effort is now opening up to the American Church! The Lord incline multitudes of men and women, *well qualified*, to enter it.

CALCUTTA.

AN interesting fact reaches us from Calcutta. A large number of Hindoo gentlemen have petitioned the Viceroy to suppress polygamy. They affirm that the spread of education and the improved tone of public morality have cleared the way for the overthrow of this pernicious social custom. It is only among the uneducated or the unworthy that the usage is approved. Morality and enlightened policy, of which the British government is the representative in the East, equally demand an abrogation of the law of the rite of polygamy, and for this the memorialists earnestly pray.—*London Missionary Herald*.

COLORED SOLDIERS.

BRIGADIER-GENERAL WILD is enlisting into the United States service, in North-Carolina, colored men, both free men and ex-slaves; and Brigadier-General Birney is doing the same in Maryland. We are informed that many of these soldiers are so desirous of acquiring education that they are offering to pay white teachers to come and instruct them. "Knowledge is power."

FATHER HALLOCK'S SERMON.

MR. HALLOCK, of Connecticut, was a quaint preacher, but his arrows, winged by the Holy Spirit, always hit the mark. On one occasion he preached from the text: "These that have turned the world upside down are come hither to us." He remarked: "I shall divide my subject into three parts, and it will be my object to show, 1. That God made the world right side up; 2. That the devil entered paradise and turned the world upside down; and, 3. That Christ and his apostles came to place the world ere it was at first." Quite a logical division; and withal a sensible discourse.

THE distinguished Roman Catholic counsellor-at-law, Charles O'Connor, in his celebrated letter to the pro-slavery merchants and politicians of New-York, asserted that it was useless to con-

tend with the abolitionists on any point but one, namely: "their premises"—the injustice of negro slavery. "Their general principles," he said, "can not be refuted; their logic is irresistible." He added: "If negro slavery, however humanely administered or judiciously regulated, be an institution which conflicts with natural justice and with God's law, surely the most vehement and extreme admirers of John Brown's sentiments are right."

LETTERS TO THE TREASURER.

From a Lady in Massachusetts.

"When I wrote you a few weeks ago, I was sick nigh unto death, but I am still among the living; and it has pleased my Father in heaven so far to restore me to health that I can use my needle. This, for many years, has been my principal source of income, and it has been and still is to me a great source of happiness, not only because I love the work, but because it has furnished me with the means to do something toward carrying forward the work of ministering to the wants, spiritual and temporal, of suffering humanity. This is the work my blessed Saviour delighted in while he was in this world. He persevered in this work. While weary, hungry, and thirsty, it was his meat and drink; for this he was treated with scorn and derision, and persecuted unto death. This is the work he commanded his disciples to do, and he bequeathed as a legacy the same treatment in this world which himself endured, and in the world to come to sit with him in his throne."

From Vermont.

"I herewith send \$, fully believing that money appropriated for this object (the freedmen) is not only a living and present, but an everlasting investment, that floods can not drown nor fire consume; and may God in mercy grant that Christians of this nation may see, as it seems to me every Christian ought to see, the responsibility that rests upon them in this time, when it seems God is trying us as by fire."

From Connecticut.

"I can do but little; yet, by regular weekly deposits of a small sum, as God prospers me, I find, by the experience of some years, that I can give more than by any other plan I have tried. May God open the hearts of all his people to a more entire consecration of all we have and are to him."

From Pennsylvania.

"I feel like sending you a word of cheer. It seems, indeed, that the time of the redemption of that poor oppressed people draws nigh, and our redemption, too, as a nation, from the slave power and influence. To your God, and my God, be the praise for the peaceful, bloodless victories of the ballot, as well as the success of our arms."

American Missionary.

NEW-YORK, FEBRUARY, 1864.

SPECIAL NOTICES.

THE notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

THE POWER.

IN our January number we spoke of the necessity of constant and efficient ACTION as the duty of a Christian. We would neither overrate nor undervalue its importance, but there is another requisite of equal, nay, of superior value, without which those who essay to do good are shorn of their strength. It is this—THE POWER OF THE HOLY SPIRIT. Unless we act under His constant guidance, the reformations we accomplish will be only slight and evanescent. Without this divine aid we shall inevitably speak the truth in unrighteousness—labor in our own strength, and rest in outward reformations. All these, let us ever remember, are like a woodman laboring with a wooden ax, which, even if laid at the root of the trees with ever so much force, will not hew them down. No more will evils be extirpated unless the moral workers are endowed with strength from on high, or, in other words, are under the control of the Holy Spirit.

How shall this be obtained? First, by consecrating ourselves unreservedly to the Lord, believing that He accepts us, and then venturing to appropriate His promises of abiding in us, guiding us, and supplying all our need. Each of these steps is indispensable, if we would please the Lord and be co-workers with Him. While thus consecrated and believing, we are called not so much to be watching ourselves as to be observing how the Lord is fulfilling His promises to abide in us, and supply all our need. "I will watch to see what He will say unto me." (Hab. 2:1.) Thus let us watch and pray, for the hour demands of

Christians that they be fully equipped for the great moral warfare now impending.

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THE Rev. S. W. Magill, for the last twelve years Pastor of the Second Congregational Church, in Waterbury, Connecticut, having been invited by the American Missionary Association to undertake, under their auspices, an important work in behalf of the Freedmen, has resigned his pastoral charge to devote himself to this work. He has entered upon a tour of inspection and organization; and will visit the localities in which the Association has established schools, both upon the Mississippi and on the Atlantic coast.

COLPORTEUR FOR BRAZIL.

THE Executive Committee of this Association has made a small appropriation to support a colporteur in Brazil. Joseph Francisco, a converted Brazilian, who has been for some years in this country, has been long and favorably known to some of the members of our Committee as a warm-hearted and devoted Christian. He was very anxious to return to labor as a lay missionary or colporteur in his country. The American Bible Society made a grant of two hundred Bibles to be circulated by him; the American Tract Society made a small donation of tracts in the Portuguese language; and our Committee made an appropriation for his support. It will be remembered that there are nearly three millions of people of color in Brazil, and Mr. Francisco goes charged to labor for their welfare, as well as for his countrymen.

From a Missionary at Washington, D. C.

H. W., holding the office of corporal in company of colored troops, entered the hospital at Camp Barker in October last.* He came thoughtful, serious, and prayerful, praying with great energy and perseverance—praying as he expressed himself afterwards, "because I couldn't help it. I was drawn out in prayer. The Spirit helped his infirmities.

He related to me a vision he had, (nearly all the Christian colored people I meet with him

* There are about twenty hospitals in and about Washington.

a vision of some kind connected with their conversion;) but the corporal did not consider his vision conclusive. "At first," said he, "I rejoiced very much, believing I was converted, but I found I wanted love." Shortly after this, however, he enjoyed a satisfactory evidence of his conversion to God, and said to me: "Now I think I can die." His disease, though severe, abated. He is now much improved, and assists in the prayer-meeting in prayer and in exhortation, and promises to be useful in the Church.

He can read, but can not write. He made a number of inquiries concerning his relations and duties connected therewith. "When I came to this hospital," said he, "I despaired of mercy. I was once very sick, and I promised the Lord, if he would spare me, I would serve him. The Lord raised me, but I broke my promise. I thought *he had marked me out*; but I was induced in this place to seek the Lord, and, praise his name, he has forgiven all my sins." Several have professed conversion in the different wards. May the Lord bring all to repentance.

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VIRGINIA.

Fortress Monroe, Hampton, etc.

We have recently added to our Mission at Fort Monroe and vicinity, the Rev. W. Moffat, and Miss Sarah Pew, and Miss Susan Clark, of Pa. The whole region, increasing in the number of the freedmen, under the superintendence of Captain C. B. Wilder, within the department of Major-General Butler, will, we trust, still more rapidly advance in knowledge, true civilization, and religion.

Rev. J. P. Stone and Mrs. Stone commenced their missionary labors at the Tyler House and Hampton, in June last. Mrs. Stone, in addition to visiting the people, distributing clothes, and teaching a Sabbath-school, has had the superintendence of the domestic affairs of the house. Her labors have been arduous. Mr. Stone has performed a large amount of labor in many directions. Mr. C. P. Day and Mrs. Day, and Misses Martindale, Benton, and Johnson have been vigorously pursuing their work.

Letter from Rev. James P. Stone.

TYLER HOUSE, December 30.

My preaching has been, and probably will be, for the present, almost wholly in Hampton.

Recently I have preached, in the forenoon, in the Baptist Church, and P.M. at two o'clock, to the children, an interesting and *interested* congregation, in Mr. Day's school-house. At three, if able, I am again at the Baptist church, and sometimes preach there. In the evening, we have our meeting in the Tyler House, always full. All these after attending the Sabbath-schools in the morning. You see my Sabbaths are busy days with me and with us all at Hampton.

What I call North-Hampton is the new or recently built part of Hampton, partly separated from it by a creek, but all in sight of the Tyler House, and in fact only an extension of the Hampton which had begun to be in June last. Some one hundred and fifty or more of cabins have been put up in this north or new part of Hampton within three months; besides that very many have been crowded in among those that constituted Hampton last June. Indeed, our Hampton is becoming a very large town. Its population is continually on the increase. The large new church building does not begin to hold the people that ought to attend worship every Sabbath. Another church should soon be built.

With the increase in population, Hampton and vicinity require more schools. I think the number who should be at school has nearly doubled since I came here. In good weather, the rooms in Mr. Day's school-building are crowded to overflowing, especially since there is now no school at New-Town, and only one in the Tyler House, for soldiers, taught by Miss Johnson.

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From Mr. Day.

TYLER HOUSE, HAMPTON, January 2.

DURING the past three months, since my return from the North, there have been received into our primary department about two hundred and seventy-five scholars, and in my own room one hundred and seventy-five. In the primary department there are two classes in their letters, four in National Primer, eight in Picture Lessons, and two in Union Primer. There have been, within the last six months, more than eight hundred children received into the school, and all have learned their letters ere they left us. There are still, probably, one hundred children and adults who would be in the school if they had clothing sufficient to protect them. A great many are coming and leav-

ing, which prevents our school from advancing to as high a degree of perfection as it would if they were with us a longer time; still we are enabled to reach many minds, and perhaps give a bent to their inclinations, which will result in great good in the end. We had an examination of the children on Thursday, and the degree of advancement they exhibited speaks well for their teachers, Miss Benton and Miss Martindale.

In my room we have one class in National Primer, and one in the First Reader, one in the Second, one in the Third, National Series. In mental arithmetic are five classes, and two in the written; three classes in geography, one in grammar, and eight in spelling. Besides these, we have recitations in geography, upon the maps of the world and the United States; written exercises in arithmetic upon the black-board; also in writing, drawing maps, etc., etc. We had an exhibition of the children's attainments on New-Year's, and a dinner prepared by the people for them and our friends. Good judges, officers of the army and others, expressed much pleasure; it was even said that the school "rather beat some of the Boston schools," which of course encourages us to further exertion.

From Mr. H. S. Beals.

PORTSMOUTH, VA., Dec. 14.

I RECEIVED your favor of the seventh inst., containing bill of twelve or fourteen packages of clothing. For this, I return you and the donors my sincere thanks. There was never a more timely arrival. Added to the six thousand freedmen in Portsmouth, there are now daily arrivals from "Egypt." One day, last week, four hundred came into Norfolk and Portsmouth. We try to provide for them, by giving them, as we are allowed, orders for rations, and giving every scrap of clothing we receive from day to day. During all the time we have labored here, amid the tramp of armies and the roar of cannon, we have almost held our breath with fear, lest some misstep should plunge us back into the vortex from which we seemed to be emerging. But, God be thanked, the western sky is brightening, and over the White House, where centers the nation's hope

under God, the clouds are lifting. We shall say that these immortal proclamations are not heaven-inspired messages of freedom to this down-trodden race? Never was so grateful for life, as now; for amidst these pressing cares around the infant cradle of this nation, "born in a day," I feel how good it is to be here, forgetful of self.

Lately, after the cares of the school-room have passed away, our labors for these people extend far into the night. But never was rest more sweet; and when morning calls again to toil, we greet the faces of happy people, who are now drinking in the hope of freedom, at every breath. Do you know, dear brother, how many delightful circumstances cluster around this work? I can not go through this city, on a bright morning, without having a hundred little hands touch mine, with a *right smart* "Howdy" breaking from their grateful lips. And when we bend in morning prayer at school, within the circle of larger children, more than a hundred little ones of less than seven years, kneel just around the altar, and often repeat with me, "Our Father which art in heaven."

PORTSMOUTH, VA., Dec. 31.

THE HAPPY CHANGE.

I AM reminded that another month is past and the New Year is at hand.

You will remember it is almost ten months since, on a bright morning in March, I came to this city.

What a change has come over it since! Then the public mind seemed more changing than the atmosphere around us. Now, a settled calm has come over us, which seems like a political Sabbath. The era when the plague was arrested in London was not more marked than the settled conviction in this city that freedom and righteousness must prevail. I look back over these ten short months, and feel that I have lived through a history of years. Here in the mission-school—the little world in which I live—we have kept pace with the country's hurrying history. I have worked in many a garden, but never did the brightest sun, or freshest show-ers, or the richest soil, develop the beauty of the plant or the fragrance of the flower so rapidly.

When I first entered the school, it had a life of six weeks. One hundred and sixty or seventy children were there—mostly in the alphabet. They seemed to look over the little world in which they lived with a kind of vague wonder. They instinctively shrank from the scowling rebel along the streets. The children of those to whom their fathers had given their life-blood, hunted them with a malice truly devilish. But every day the storm-tossed waters have been settling down, till the ark of freedom rests on the solid earth and waits for the soil to dry.

Now, the timid, defenseless flock has grown strong and numerous, and walks over the field where the wolf gorged and the lion wasted, with conscious security. More than four hundred children and many adults who have learned their alphabet within the year, now slowly but intelligently read the precious Bible, so long to them a sealed book. Many of these are studying arithmetic, geography, and writing. The man who would now dash from their lips one drop from the cup of freedom must be a daring monster.

Outside of the school, too, the missionary's heart has been cheered. A large amount of clothing has been distributed among more than six thousand people; and though it has little more than kept pace with the inevitable wear, it has still covered many a shivering limb and soothed many an aching heart. Night and day desolate homes have been visited, dirty hovels cleaned, sick-rooms cheered and comforted, where white human sympathy had been hitherto unknown. The incipient elements of a prosperous and happy people, these infant institutions, at which rebels mocked and copperheads swore, now command the respect of those foes of human freedom. The moral aspect of this field, where so visibly "God is marching on," is truly delightful.

Nearly a hundred living lights, trophies of converting grace, are shedding their benign light over the field. Slowly and silently has the empire of ignorance and semi-barbarism melted before the light of reason. Men, before sluggishly moved to labor and toil by the lash, now cheered on by hopes of freedom, evince an energy truly astonishing. Does any one talk of the natural inferiority of the race? Shame! Here on the face of the earth have a people been nourished into such life and vigor, by the breath of a single summer, though it were the warm breath of God-given freedom?

Let any copperhead deity, any political Baal, build its altar and spread its sacrifice here, where new-born freedom has had but an hour's sunshine, and see if the response of an enlightened country would not crush it out of life. I know that you rejoice with us in this signal success of our work, though the vessels are frail and feeble. I know we shall have your sympathy too, for it is a work of intense labor. Our faithful pastor, naturally frail, has at times almost sunk under the burden.

The Sabbath-school, of which I have said nothing in this report, is prosperous, and exerting a powerful influence. We beg your prayers for God's blessing on our unworthy labors.

Letters from Rev. W. S. Bell.

WISE FARM, SIX MILES FROM }
NORFOLK, VA., Dec. 7. }

THIS was formerly the property of Gov. Wise. It contains about nine hundred acres; two hundred of which are under cultivation, and five hundred are timbered. By order of government the trees are being cut down for fuel "to lighten freedom's fires," and for lumber; some of the lumber is used for building houses for the freedmen. Government is locating the drifting colored population on some of the deserted farms. Each freedman has a house and eight acres of land, and is drilled in the use of arms, that they may hold as well as till the soil.

We have organized an interesting school in the dining-room of the Wise house. A negro school in Gov. Wise's house! Here, where treason was talked over, and toasts drank to the success of the traitors, we every day hear sung the famous John Brown song. We lack one thing; the young folks want very much to see the likeness of the old hero. Can't some kind friend send us one to be *hung* on the wall of our school-room?

The scholars are much interested in the school. Mrs. Bell takes charge of the day-school, while I attend to general work, and teach the adults (who work during the day) in the evening. We have over fifty scholars, and expect more. We are about opening several other schools on neighboring

farms. We are obliged to clothe many of the children before they can come to school, and must lean upon the charitable people of the North to aid us. I will give you a list of articles in the order of their importance: 1. General clothing; 2. Shoes; 3. Old quilts, bedticks, comfortables, and blankets; 4. Soap; 5. Thread, yarn, needles, pins, hooks and eyes, and buttons. We have urgent calls for blankets, old quilts, and *any thing* to keep them warm. If the people of the North could only see the difference between *their* warm beds and the few tattered rags between which the freedmen lie shivering, oftentimes all night, I am sure it would touch their hearts and open their purses to a far greater extent.

December 14.

We have two or three other farms that need teachers. Two of them have a large number of freedmen who are anxious to learn; and, from this time until Spring, they can all, old and young, male and female, attend school. I am very desirous of having two men teachers, so that precious time may not be lost. At present, these freedmen have nothing to do, as the crops are all gathered. We do not think there is any thing to be feared from guerrillas on these farms, but the natives, half secesh, keep up a continual rumor about the guerrillas coming, to frighten teachers away. We have to practice some self-denial with regard to the supply of our wants, and some rough work, more than in some other places, Norfolk, for example.

Miss True is now here associated with Mrs. Bell in teaching. They have in their country school one hundred and eighteen scholars, mostly children, some of whom come from the Baker farm, three miles distant. We hope to have more teachers soon.

December 20.

On one of the panes of glass in this mansion of ex-Gov. Wise, cut, I suppose, with a diamond, is, "J. S. Wise, April, 1861;" on another, "Jeff Davis;" and on another a profile, with the words near it, "Jeff Davis." So you see what sort of people formerly occupied these rooms. A few

days since Miss Anna, a daughter of the famous John Brown, visited our school. The scholars sang for her a song tributary to her late honored father, and both herself and the scholars seemed greatly interested.

We have a day-school, an evening-school, and a Sunday-school. The latter is about the same size as the day-school, and would be much larger if the scholars had suitable clothing. On the Sabbath I preach a short sermon and at its conclusion call upon one of the leading colored men to follow with remarks. Some come three or four miles to attend meeting, and some come as far to attend school.

Gen. Butler's admirable General Order No. 46 affords ample protection to the missionaries, and teachers, and scholars. All the freedmen, young and old, are anxious to be educated, and to enjoy the advantages of freedom. Capt. Brown promises us a new building, with larger accommodations for our increasing numbers. We are in good health, rejoicing in our success and the prospect before us of enlarged operations.

December 28.

Our work on this farm is progressing finely. Our day-school has become so large that we have been compelled to divide it and make two schools, the one having its session in the forenoon and the other in the afternoon. Since I wrote you, we have had another influx of freedmen from North-Carolina. Two hundred and sixteen of them came up on one of the farms adjoining this a few days ago. They came within the lines under the protection of Union forces, who went down into Carolina to spoil the oppressor and deliver the bondman. They are now living in a barn on what is called the "Baxter Farm No. 2," which is about one half of a mile from this house.

Last Saturday wife and self went over to pick out the most destitute of the children and bring them over to our place, and give them such clothing as we could. We found many of them quite needy. Some of the children were in their bare feet, standing on the cold ground, and some of them were

sick, in consequence of exposure and want of comfortable clothing. One little child had its feet swollen to nearly double their usual size, by standing around their out-of-door's fire in its bare feet. We gathered twenty-five or more of the greatest little sufferers, brought them to our store-room, and gave them shoes and clothing; but I am sorry to say we have not enough clothing to meet the urgent demands of the many sufferers around us.

The lot of shoes we brought here has saved an untold amount of misery. But our shoes are nearly all gone; yet winter has only commenced. While we were engaged in clothing the naked, Prof. Peck, of Oberlin, and Prof. Woodbury came up to the farm. They were deeply interested in the great work going on here as well as at other points.

We have been apprehensive of the small-pox among the negroes, so they have nearly all been vaccinated. As yet we have had no cases of small-pox on the farms.

By this last raid into North-Carolina, our population has been vastly augmented; and as a still further result, our school will be very much enlarged. We can not say at present how large it will become by what are here; that is, on this and the immediate adjoining farms, from which they can easily come to school here; but we had before one hundred and eighteen scholars, which was more than the school-room (dining-hall of Gov. Wise) will hold comfortably. We have concluded to divide and make two schools, which will give us, with the new scholars that come, a large school at each session. We shall need at least one more female teacher.

NORTH-CAROLINA.

Letter from Miss E. James.*

ROANOKE ISLAND, Dec. 19, 1863.

I CAN not tell you how busy I am. Those who are escaping from bondage are pressing in all directions. From one to two hundred arrive every few days, and it is a matter of no small moment to know where

to shelter them. They land at "head-quarters," about three miles south of the camps, and walk up, bringing their children and parents, (the aged are not forgotten,) and goods and effects, when they have been so fortunate as to bring any thing with them; but there are many who escape literally "with the skin of their teeth," and need friendly eyes to look after them, and friendly hands to aid. Then, *where* to shelter them, is a problem which remains to be solved in a camp where every nook and cranny is already crowded to excess. I see sights *often*, *OFTEN*, that make my heart ache, and which I have no power to relieve.

Shall I tell you in detail about a certain part of my duty? There is no white man in the camps to direct. A Sergeant Sanderson *belongs* there, but went home on a furlough before I came, and has not yet returned. I have to go each day and straighten out difficulties. I go with my horse; they cluster about me. I hear the statements of a colored man appointed by Mr. James to learn their wants and how they may best be relieved, and then I talk to them a little, and tell them what they must do, and what not to do, and my decisions are not only gratefully received, but blessings from every side are showered upon me. Mr. James is here but little, and of course can not attend to this, and to do it judiciously, wisely, I must visit their homes and *know for myself*.

One day I found, living in one room, "Jim" Whitby and daughter, a girl of fourteen; Clarissa Whitby and two daughters, one of whom had two children, the other five; Lavinia Whitby with five children; Charlotte Cresy and three children; Moses Midget, his wife and mother; and Priscilla, a sick, crazy girl of twenty, and her mother. This Priscilla is a most pitiable object. She has an uncontrollable desire for food; eats more than enough for three hearty men, and cries *aloud* for more, hours, every day. It is most distressing to see and hear her. Many of the babies were sick, and two died the next day, from exposure. There was no fireplace in the

* Miss James is a cousin of Rev. Horace James.

room, but a stove, with a little piece of straight funnel, was filled with burning wood, the smoke of which poured into the room, so that it was impossible to see across it, and every individual shivering in rags. Yet these were souls for whom Christ died, and bodies which should be (and I believe some *are*) temples for the indwelling of the Holy Spirit. This is not an isolated or extreme case. Sometimes I get to thinking, thinking, until I can hardly eat or sleep. There is only one thing I *can* do that relieves my heart, and that is, what the disciples of John the Baptist did, when their master was beheaded: they *went and told Jesus*. I do the best I can; then go to him and leave my burden there.

Boxes of shoes, calicoes, coarse flannels, etc., etc., are forwarded by Mr. James for sale, and this is a most laborious duty. A crowd presses sometimes from before sunrise until nearly nine at night, to buy, to beg, or to look on, and it exhausts my strength; but there is great need, and I volunteered to do this. Yesterday a woman came, asking flannel for her sick babe. She seemed honest, but there is so much wrong-doing that I am compelled to ascertain always. So I took my horse, (I was just going out,) and followed her more than three miles, through woods and bushes, till I found her home. It was made of *pine boughs*. She and her father had made it the day before, and though through the night previous there had been a heavy rain, she, with her father, mother, and four children, had *staid* there, (not slept,) and were grateful for such shelter, rather than to stay in the camp. And there are *many* such instances.

Should not the government provide at least a temporary shelter for the crowds which come? Two barracks, built long ago, are filled, and another is in process of construction; but the heavens and the earth are visible through them in almost every direction. Scenes of suffering are witnessed there which baffle description.

I am not sure that I gave you any account of the Island. It is twelve miles in

length and from four to five in width. Mr. James has laid it out in "avenues," fifty feet in width from north to south, and streets twenty feet wide, from east to west. The land is marked off in lots containing one acre each, and any man with a family can have a lot who will build a house and cultivate the land. This they are glad to do, and the little homes are rapidly appearing in all directions. Many are finished and inhabited by most grateful occupants, while a multitude more are framed and ready to cover, but waiting for lack of *nails*.

I am still living in a log cabin for the same reason, while one cask of nails would complete my house. I believe if I had fifty kegs of nails, I could distribute them all in two weeks, and every nail be used to my advantage. I have received one hogshhead of men's clothing, for gratuitous distribution, but it is for *women and children* that clothing is especially needed.

December 24.

The calls made upon my time and attention are many, varied, and *constant*, from before sunrise (that is my usual time for writing) until nearly nine at night, and to seize a moment as I can to write a line, but often before I get *half* a line written I am called. Clothing is indeed needed for *women and children*. There are *hundreds* here ready to perish for lack of clothing to-night. I just put forty-three individuals into my school-room, to shield them from the biting blast. The small pox is prevailing to an alarming extent in Newbern; the clothes which they have on must of course be burned, and other clothing given them when they emerge from the hospital. This takes the most, I suppose, that is sent; and it can not be otherwise but that many will perish here.

December 25, Christmas Morn.

DEAR BROTHER: I can not wish you "merry Christmas," for there is so much suffering about me that there is no merriment left in my heart. But I wish you *happy* Christmas, happy in Christ Jesus our Lord.

SOUTH-CAROLINA.

From Miss Anna A. Carter.

LAWTON DISTRICT, HILTON HEAD, }
S. C., Dec. 12, 1863. }

OUR school-house has lately been repaired—that is, so inclosed as to be comfortable for the winter. A good clock and other articles furnished by kind friends in New-York add to the convenience and comfort of the room, and a valuable supply of sewing materials from the same box enable us to hold a sewing-school once a week with the best encouragement.

Having now three teachers, we are able to make more satisfactory arrangements in our Sabbath-school. We have two classes who read in the Testament, and the remainder are instructed orally. I have never seen children so earnest and patient in learning to read the word of God, and their attention seems more easily engaged by instruction on religious subjects than anywhere else.

I undertake to go to the other plantations once a fortnight, aiding such as try to help themselves in the mean time. In the school we have but four who have not finished the alphabet. On the whole, we feel much encouraged, and hope to see considerable results this winter.

Since I last wrote, a gentleman who has had much business and missionary experience in the city, has taken the superintendence on the Pope plantation. He has procured a teacher, and has a school now in operation there. There are four schools on the island. All are taught by ladies.

There is still a great lack of preaching and religious instruction, and there are still two or three unoccupied residences which would make pleasant homes for a missionary and family.

MISSISSIPPI.

From Rev. S. G. Wright.

VAN BUREN HOSPITAL, NEAR }
VICKSBURG, Dec. 6. }

WE have very interesting meetings. Oh! how I wish I was strong, but I have given up all hope of that; still I can do much.

I notice in a paper from Cincinnati, it is stated that the rebels have placed a battery on the river, twenty miles above Vicksburgh. It is a great mistake. We are at that point, our scouts are out every day, and no rebels are in the region. For more than twelve miles back, all the way up and down the river, *all is desolation*. This morning, at nine o'clock, the lieutenant of the colored company gave orders that the company repair to the school-room to hear a discourse from Preacher Wright. All came, and I addressed them. They gave good attention. At eleven o'clock the congregation met as usual. I spoke again. I am very weak and debilitated, but still I can not quite come to the conclusion to leave the field yet. This is a *beautiful place*. Four hundred are here, and some more are coming. I have been long looking for male helpers. Our women are doing a good work.

This morning, December seventh, I set off on horseback, with the superintendent of the camp, for a trip back into the country. He took along three four-horse teams to bring in corn, etc. We went to four plantations in traversing a circuit of ten miles. The white people have left the whole region for some thirty miles round, and gone to Texas, or to the back part of this State. Guerrillas prowl around, hunting negroes, to take out there and sell. They get from ten to fifty dollars a piece for them. I do not think we shall be at all disturbed by them. We have about a hundred soldiers (colored) here now, though they are not all armed yet. The plantations we visited to-day are large and rich. All the mansions, steam-mills, cotton-gin houses, stables, out-houses, and fences are burned up. The negro quarters are all standing. Here and there fifty or a hundred are collected, living as best they can, on the old place. They need schools and preaching. When I am better I shall itinerate. . . . What a field for usefulness!

Our company ought to be doubled to-day. Two of the women went up to the Bend to teach a school there. Rev. Mr. Porter and wife are in the contraband hospital at Vicks-

burgh, doing good. At one time I thought my time in this world was short; and the thought that I should not again see my dear family produced an agony of mind I never knew before. Miss H. and all the ladies are exceedingly kind, but oh! it is not *home*. Poor soldiers! Who but God can know what they suffer in heart and body, as they lie here sick, and think of that sweet home *far away*?

My health is really better now the disease has turned. I feel anxious to do all I can *now*. If I live to reach home, I shall probably never feel it to be duty to come this way again. Younger or healthier people than I must do the work. We have good board with the physicians. The surgeon in charge allows me any thing that the sanitary stores allow him. The weather is warm and pleasant; wild geese and ducks abound. Three miles from us is a lake, where the people get any amount of large fish. The whole country is level. The river would overflow the entire country but for the levees. I will close here. You must not think I have been cast down in mind or heart. I know and feel that in sickness or health our *home* is in Jesus. I can trust him and leave all with him.

Children's Department.

UPON LIFE.

Lord, what is life? 'Tis like a flower,
That blossoms and is gone;
We see it flourish for an hour,
With all its beauty on;
But death comes, like a wintry day,
And cuts the pretty flower away.

Lord, what is life? 'Tis like the bow
That glistens in the sky;
We love to see its colors glow,
But while we look they die.
Life fails as soon: to-day 'tis here,
To-night, perhaps, 'twill disappear.

Six thousand years have passed away
Since life began at first;
And millions, once alive and gay,
Are dead and in the dust;
For life, in all its health and pride,
Has death still waiting at its side.

And yet this short, uncertain space
So foolishly we prize,
That heaven, that lasting dwelling-place,
Seems nothing in our eyes:
The worlds of sorrow and of bliss
We disregard, compared with this.

Lord, what is life? If spent with thee,
In duty, praise, and prayer,
However long or short it be,
We need but little care;
Because eternity will last
When life and even death, are past.

JANE TAYLOR.

A YOUTHFUL WITNESS FOR CHRIST.

A LAD about eighteen years of age, at Fuli Chau, China, whose father is dead, and whose mother and brother are heathens, embraced the religion of Jesus about a year and a half ago. He began his Christian career under severe persecution. His mother ordered him into the field to labor on the Sabbath, and Neug Taih said he could not go to work on the Lord's day. His mother got some of her friends to assist her, came to the Jesus meeting, seized Neug Taih, tied his hands behind him, led him rudely away, and beat him most severely, and said, "she would beat him to death unless he would give up that Jesus; she would not have Jesus in her house or family."

Now, Neug Taih is very ignorant, and is not a good-looking lad; but the manner in which he bore this treatment, and the answer he made to his mother's curses, gave evidence of the wonderful power of divine grace to enlighten and strengthen the soul. He told his mother he loved her more since he had found Jesus than he did before; that he would try and be a better boy; that he would work for her all day except the Lord's day; that he would obey her in all things not contrary to Jesus; but that Jesus was great, the *greatest*, and he must not and would not disobey his commands; that she was determined to whip him to death, he would pray Jesus to forgive her, because she did not know what she was doing; but as for himself, he would be whipped to death before he would knowingly offend Jesus; that all must die once, and now, since he had found Jesus, death would only be to him the door to heaven and heaven was a place to which he wanted to go. His meekness and patient endurance at last so overcame his mother that she gave up her purpose, and has never since been so violent in her persecutions.—*Miss. Advocate.*

RECEIPTS

From Dec. 1 to Dec. 31, inclusive.

MAINE.

Angor. First Cong. Ch. and Soc., (\$80 of which from James Allen, to const. JACOB L. BARKER, L. M.,	\$47 00
Bethel. R. B. W.,	80
Bloomfield. Miss Olive Emery,	10 00
Bue Hill. S. Closson,	5 50
Anden. Cong. Ch. and Soc., by A. B. Treas.,	36 70
Center Sidney. Mrs. J. Spalding, \$1.85; others, 65c.,	2 50
Umblerland Center. N. L. Humphrey, \$1.50; Rev. E. S. Jordan, R. Sweetser, M. Frothingham, W. Shaw, and N. M. Shaw, \$1 each; Mrs. F., 50c.,	7 00
Eastport. D. Perkins,	2 00
Ellsworth. Simeon Page and family, \$16; Miss S. Parsons, \$2,	18 00
Hamden. C. E. Hicks,	2 00
Highfield Corners. Mon. Con. Coll., by Rev. D. T.,	10 00
Orton. Rufus W. Emerson, by J. A.,	10 00
Orridge. Cong. Ch., \$7.75; S. Dinsmore, \$5; A. Bixby and R. Bixby, \$4.50 ea.; L. Bixby, \$3; D. Farnsworth, \$2; J. S. Bixby and G. J. Nutting, \$1 ea.; others, \$5.50,	34 25
North-Dixmont. O. C. Howe and others,	2 00
North-Paris. G. Shurtleff and Rev. A. Southworth, \$2 ea.; J. H., 50c.,	4 50
Orleans. Thomas Carlton,	5 00
Orren. M. E. W.,	50
Orwell. Mrs. E. H. Trott, \$2.50; E. Carlton, R. E. Curtis, J. P. Trott, N. G. Gould, C. Trott, J. Shaw, R. M. Harnden, and J. Percy, \$1 ea.; J. G., 25c.	10 75

NEW-HAMPSHIRE.

Trim. Imla Wright,	3 00
Wistol. Cong. Ch., by Rev. C. F. A.,	7 00
St-Jaffrey. Salmon Allen,	3 00
Stonck. G. H.,	50
Sturrow. A. E. Wilson,	1 00
Sturford. Cong. Ch. and Soc., to const. MISS LYDIA A. MELENDY, L. M., by E. S. R., Treas.	46 25
Sturton. Mrs. M. A. Chase,	5 00
Sturth-Road. Miss E. F.,	50

VERMONT.

Wilmington. Mrs. Lydia S. Grant, by A. E. C.,	5 00
Windsor. Mrs. H. Howe, by M. S.,	5 00
Windsor. Second Cong. Ch. and Soc., by Rev. J. C. H.,	11 00
Windsor. A. Davis,	1 00
Windsor. Brookfield. Mrs. L. G. Biglow, \$3; Mrs. J. V. Hopkins, \$2,	5 00
Windsor. Orange. Individuals,	1 00
Windsor. Coll., \$12; J. Faxon, \$1,	13 00
Windsor. Weymouth. Mrs. M. A. Fletcher,	2 00
Windsor. Montgomery Center. Individuals, by Mrs. I. H. S.,	1 25
Windsor. Albans. Mrs. H. B. Todd,	5 00
Windsor. Weymouth. P. Rugg, \$2.50; I. S., 50c.,	3 00
Windsor. Weymouth. Mrs. H. Griswold,	1 50
Windsor. Weymouth. M. Stow,	1 00

MASSACHUSETTS.

Weymouth. Rev. A. Rand,	1 00
Weymouth. B. H.,	42
Weymouth. Cong. Ch., bal. to const. REV. JOHN F. ORTON, L. M.,	5 00
Weymouth. Dane-st. Cong. Ch., \$35; Washington-st. Cong. Ch., \$12.84,	47 34
Weymouth. Hon. Wm. Clafin,	200 00
Weymouth. L. Damon,	1 00
Weymouth. Cong. Ch. and Soc., \$30.95 for Foreign M.; \$3.05 for Bible Fund; \$1 for Home M., by E. A. Treas.,	35 00
Weymouth. Individuals, by B. B.,	1 00
Weymouth. Second Cong. Ch., by Rev. F. A. R.,	12 00
Weymouth. Leonard Woods,	10 00
Weymouth. REV. JAMES M. BACON, \$10, and others \$2.57, to const. Mr. Bacon, L. M.,	32 57
Weymouth. Trin. Ch., M. C., \$14.25; I. N. Davis, by Rev. H. T. C.; Miss S. Whitney, \$2,	17 25
Weymouth. Cong. Ch. and Soc.,	25 54
Weymouth. W. L. Curtis,	5 00
Weymouth. Rev. S. Cole,	5 00
Weymouth. Baptist Ch.,	8 00
Weymouth. Russell General Benev. Soc., by C. P. Treas.,	8 00

Hanover. J. M. Wilder,	5 25
Harwich Port. M. C. Coll. Pilgrim Ch., by N. D. Jr., Treas.,	20 00
Hatfield. Cong. Ch., by J. A. B. Treas.,	50 55
Haverhill. H. Tibbets, H. Kimball, J. B. Spiller, \$2 ea.; J. B. Case, \$1.25,	7 25
Leicester. Miss C. C. P., \$2; Miss A. E. P., 50c.,	2 50
Lenox. Ezra Osborn and S. Beiden, \$5 ea.; W. Isbell and J. G. Stanley, \$2 ea.,	14 00
Long Meadow. Dr. T. L. Chapman,	1 00
Lowell. John-st. Ch., by W. & Co., \$9.68; A. R. Mead and others, \$2,	11 68
Milford. Miss C. H., by W. & Co.,	50
Monson. Mrs. H. Converse, S. Converse, Mrs. P. S. Converse, 1 ea.; A. Newell, \$2,	5 00
Newburyport. S. Adams,	2 00
Newton. Eliot Ch. Coll., by E. W.,	69 00
Newton Center. Cong. Ch., by W. & Co.,	17 00
North-Dighton. J. R.,	50
Oxford. Ch. Coll., by Dr. S. C. P.,	47 50
Pepperell. Cong. Ch. and Soc., by W. & Co.,	22 25
Phillipston. P. Eaton, by W. & Co., \$1.50; Rev. L. White, (bal.) \$1.10,	2 60
Royalston. First Cong. Soc., by J. Estabrook,	19 00
Sherborn. Cong. Ch. and Soc.,	22 00
Southbridge. Rev. E. Carpenter,	1 00
South-Deerfield. S. H. and H. F., 25c. ea.,	50
South-Egremont. S. N. Karner,	2 00
South-Royalton. Cong. Ch. and Soc.,	15 12
Springfield. Edwin Booth, \$30, to const. REV. G. H. GOULD, L. M.; Olivet Ch., \$19; H. Kibbee, \$5; R. Cooley and T. B. Hawks, \$2 ea.; C. Barrows and I. Hamilton, \$1 ea.,	60 00
Stoughton. Mrs. U. Capen, \$2; Mrs. B. E. C., \$1.25,	3 25
Townsend. O. W.,	88
West-Boylston. Mon. Con. Coll., \$13.98; B. F. Keyes, \$10; G. W. Warren, \$5.13; R. G. Cowee, \$5; H. Holt, J. H. Fitts, Lois Keyes, J. C. Lovell, and J. P. Drury, \$3 ea.; L. A. Cowee, A. A. Sawyer, A. Tilton, W. Lumbard, L. E. Keyes, J. Fiske, and T. N. Keyes, \$2 ea.; P. W. Tilton, F. H. Moore, C. Morse, M. Fiske, A. Bosworth, and T. Keyes, \$1 ea.; others, \$2.39, to const. G. W. WARREN, M.D., L. M., by A. T. Treas.,	71 50
Wenham. Cong. Ch. and Soc., by Rev. J. S. S.,	6 00
West-Gloucester. Cong. Soc.,	4 40
Winchendon. North Cong. Ch., by Rev. A. P. M.,	58 00
Worcester. Salem-st. Ch. Coll., \$99.60, by J. C. N.; Thomas Edwards and Mrs. Eliza Healy, \$10 ea.; H. A. Fay, \$1,	120 60

RHODE ISLAND.

Pawtucket. R. Cushman, \$15.25; Geo. Cushman, \$5; J. O. Draper and J. Wood, \$3 ea.; A. N. Bullard, J. A. Adams, and A. Knight, \$2 ea.; E. L. Freeman, A. D. Blanding, W. H. Sigons, H. J. Smith, S. McCartney and J. C. Thrasher, 1 ea.; others, \$2, by R. C.,	40 25
Providence. High-st. Cong. Ch., M. C. Colls., to const. REV. LYMAN WHITING, L. M., by W. R. G., Treas.,	52 40

CONNECTICUT.

Avon. A. B.,	50
Berlin. Mrs. S. P. Camp, by J. P. H.,	1 00
Colchester. J. C., 75c.; C. B., 25c.,	1 00
Cromwell. Mrs. L. Butler,	10 00
Greenwich. Second Cong. Ch., by L. P. H.,	65 50
Griswold. Rev. B. F. Northrop,	1 00
Hadlyme. Elijah Day, \$3; A. Day, Rev. H. W. Jones, W. Spencer, J. Hungerford, \$1 ea.; others, \$7.20, by A. H.,	14 20
Hartford. Fourth Ch. M. C. Coll., by A. W.,	2 95
Harwinton. Orrin Barber and F. S. Catlin, \$5 ea.; E. Burwell, \$4.75; C. Mills and Dea. J. Balch, \$3 ea.; L. Barber, \$1; others, \$1.25,	23 00
Higganham. Mrs. Louisa Nichols, \$10; Cong. Sab. Sch., \$5; Eliza Brainerd, \$3; Dea. C. Cone and Rev. C. Nichols, \$1 ea.,	20 00
Jewett City. Hetty Geer, by Rev. H. T. C.,	2 00
Lebanon. T. E. Metcalf, \$5; "A Friend," \$3;	
C. Birchard, \$3; B. Metcalf, \$2; L. Porter, \$1,	14 00
Mansfield Centre. Mrs. Lucy A. Adams and S. F. Ensworth, \$2 ea.,	4 00
Milbrook. Mrs. E. Grant, \$2; E. G., 25c.,	2 25
New-Haven. Amos Townsend and family, \$25; J. J. Merwin, \$1; "A Friend," for Mendi M., \$10; Ralph Tyler, \$10; Mrs. J. Hart, \$1,	47 00

New-Milford. Isaac Hine,	10 00	Strykersville. Cyrus L. Paul, \$10; Mrs. C. Fuller, \$1, by Hon. A. W.,	11 00
North-Branford. Russell Clark, \$5; J. A. Palmer, \$1,	6 00	Verona. Cong. Ch., for <i>Home M.</i> , by C. B. Treas.,	14 25
North-Guilford. E. Dudley,	5 00	Walton. C. S. Fitch, \$3 for <i>Mendi M.</i> , and \$1 for <i>Home M.</i> ,	4 00
North-Haven. S. A. Orcutt, A. Lord, N. W. Brown, \$1 ea.,	3 00	Warsaw. Cong. Sab. Sch., for <i>Mendi M.</i> , by M. S. O.,	32 00
North-Woodstock. Coll. (bal.) by Rev. J. W.,	30	Waterville. Wm. Winchell, \$20; John Winchell, \$10; G. M. Gifford, \$5,	35 00
Norwalk. W. S. Lockwood, \$5; W. B. St. John, \$5,	10 00	West-Bloomfield. Cong. Ch., \$16.70; Mon. Con. Coll., \$10, by M. S. H.,	26 70
Plainville. Cong. Ch., by E. N. L., Treas., to const. REV. J. W. HUBBELL, L. M.,	41 20		
Plymouth Hollow. Cong. Ch. and Soc., by G. W. G.,	25 00		
Prospect. D. M. Hotchkiss,	5 00		
Putnam Village. Cong. Ch., \$13; W. W. White, \$2, by Rev. G. J. T.,	15 00		
Rockville. D. Martin, \$2; Mrs. A. Martin, Mrs. B. A. Chapman, and Miss A. B. Martin, \$1.50 ea.,	6 50		
South-Canaan. Isaac Kellogg,	2 00		
South-Britain. P. B. Averill,	5 00		
Stratford. A. S. C.,	1 00		
Torrington. Cong. Ch., by Rev. S. O. D.,	17 70		
Washington. Frederick A. Frisbie, \$10; W. Abernethy, F. W. Gunn, W. Smith, L. Hollister, D. G. Platt, and A. Smith, \$2 ea.; Mrs. C. Gold, C. Ford, W. Parish, L. Canfield, F. E. Smith, and Mrs. C. N. Ford, \$1 ea.; others, \$1.25, by Rev. A. S.,	29 25		
Waterbury. Edward Scovill, \$10; R. Crane, \$6,	16 00		
Watertown. Cong. Ch., for <i>Foreign M.</i> , \$84.10, by D. W., was ack. last month by mistake from Waterbury, Ct.			
Westbrook. Cong. Ch., by A. B., Treas.,	38 65		
Westford. A. L. W. and Miss A. R., 50c. ea.,	1 00		
West-Hartford. Miss M. W.,	25		
Woodbury. Rev. E. M. Wright, Amos Allen, and Judah Baldwin, \$5 ea.; A. W. Mitchell, \$5,	20 00		
NEW-YORK.			
Albany. Mrs. J. Tweed Dale,	10 00		
Auburn. J. F. Terrill, \$2; First Presb. Ch., 90c.,	2 90		
Beach Ridge. S. Hall,	1 00		
Busti. Rev. J. Broadhead,	2 00		
Binghamton. H. Way, \$5; W. H. H., 50c.,	5 50		
Brookport. Mrs. C. Weekes, \$2; J. Effner, \$1,	3 00		
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\$10; C. A. James, J. Hammond, and A. C. Rob-	
erts, \$2 ea.; A. S. Kellogg, Miss Sage, and A.	

Sage, \$1 ea.; others, \$17.65; ten bbls. C., (val. \$369.35,) 180 32

Collected by Isaac How.

(\$65.85.)

NEW-YORK.

Boston. T. Horton, \$5; F. Sweet, \$2; M. Horton, and G. C. Sweet, \$1 ea.; others, \$1.05, 10 05
Colden. Individuals, 40
East-Ashford. Union Coll., \$5.85; W. G. Ransom, \$1; others, \$1, 7 85
Jamestown. Rev. W. D. Henry, 1 00
Kennedy. Dr. S., 25
Langford. S. F. T., 25
North-Collins. Union Coll., \$9.40; N. Richmond and A. Jennings, \$5 ea.; L. Richmond and J. Jennings, \$2 ea.; S. Jennings, \$2; S. A. Jennings and E. M. Taylor, \$1 ea.; others, \$1.50, 28 90
South-Wales. Z. Simmons, 1 00
Springville. L. A. Twitchell, \$5.25; J. Hufstader, \$2.25; L. Eaton, \$2; M. B. Churchill, \$1.50; E. Jones and W. J. Newman, \$1.25 ea.; others, \$2, 15 50
Vermont. E. T. P., 50
Wales. N. I., 15

Collected by Rev. F. R. Markham.

(\$648.61.)

ILLINOIS.

Crystal Lake. Cong. Ch., \$19.65; Meth. Ch., \$8.10; Bapt. Ch., \$4.75; Sab. Sch., \$1.21, 83 71
Dodgeville. Welsh Cal. Meth. Ch., 2 90
Duntun. N. S. Presb. Ch., 10 00
Kenosha. Cong. Ch., \$44.87; Meth. Ch., \$21; H. Durkee, \$10; Z. G. Simmons, \$5; others, \$8, 88 87
Milwaukee. Coll. Plymouth Cong. Ch., \$212.60; Spring-st. Ch., \$45.88; Welsh Cal. Meth., \$20.35; West Bapt. Ch., \$18.99; Astor-st. Ch., \$15; Mrs. O. J. Clark, \$5; cash, \$1, 318 82
Oskosh. Welsh Cal. Meth. Ch., \$22.45; Welsh Cong. Ch., \$8, 30 45
Palatine. Christian Ch., 5 60
Racine. Union Meeting Coll., \$46.77; Bapt. Ch., \$12.36; Coll. St. Luke's Ch., \$6.50; Evan. Ass'n. Ch., \$20.20; others, \$1.59, 87 42
Ridgefield. Union Meeting Coll., 15 35
Udina. Cong. Ch., 2 80
Wheaton. Coll., 80
Waukegan. Union Meeting Coll., \$29.88; N. S. Presb. Ch., \$13.01; Rev. E. G. How, \$3; J. C. Biddleton, \$2; W. F. Murry, \$1.50; others, \$2.50, 51 89

Collected by Rev. D. R. Barker.

(\$217.16.)

PENNSYLVANIA.

Cherrytree. J. Jackson and C. R. Slocum, \$1 ea.; cash, 25c., 2 25
Mercer. Cong. Ch. Coll., 10 31
Oil City. Coll. Presb. Ch., \$10; Coll. M. E. Ch., \$9, 19 00
Pleasantville. Coll. Bapt. Ch., 7 73
Randolph. Coll. Cong. and Bapt. Chs., \$30.70; Dr. S. Wilder, \$5; H. W. Noble, \$5; 40 70
Townville. Coll. Cong. and Meth. Chs., \$47.17; Mr. Delamater, \$30, to const. his wife, MRS. S. C. DELAMATER, L. M.; Mr. Noble, \$30, to const. his wife, MRS. MINERVA NOBLE, L. M., 107 17
Worth. Coll. West. and Cong. Chs., \$16; J. Irish and Susan B. Irish, \$5 ea.; R. Crawford, \$2; Rev. I. S. Albertson and J. Lymer, \$1 ea., 30 00

Collected by Rev. A. D. Olds.

(\$669.95, and 1200 barrels clothing.)

OHIO.

Andover Centre, 6 00
Ashtabula. Cong. Ch., 51 00
Austinburgh. Coll. \$55.42; L. B. Austin, \$50, 105 42
Colebrook, 5 75
Conneaut, 16 25
Eagleville, 2 00

East-Cleveland,
Geneva. First Cong. Ch.,
Geneva Village,
Jefferson,
Kelloggsville,
Kingsville,
Newburgh,
New-Lyme,
New-Lyme and Colebrook,
Painesville. Cong. Ch., \$17.80; Bapt. Ch., \$4.15;
Meth. Epis. Ch., \$2.55,
Pierpont,
Richmond,
Rome,
Saybrook,
Sheffield,
South-Ridge, (Conneaut),
Thompson. Cong. Ch.,
Unionville. " "
Wayne. " "
West-Andover,
West-Williamsfield,

Collected by Rev. W. Stickney.

(\$304.74.)

NEW-YORK.

Catlen. D. Mathewson, \$1; others, \$1,
Cannonsville. Wm. McGibson,
Cincinnati. Cong. Ch.,
Cortlandville. A. Mudge, \$2; N. N. Churchill, N. Hubbard, H. L. Collins, R. Peck, S. Brewer, and Dr. Pomeroy, \$1 ea.; others, \$1,
Delhi. Coll. M. E. Ch., \$4.81; C. Howard and Son, and Chas. Marin, \$3 ea.; O. S. Penfield, Mrs. J. Blanchard, Dr. T. W. Brown, Saml. Shaw, L. Fitch, Rev. T. F. White, Chas. Hathaway, and J. H. Graham, \$2 ea.; Mrs. A. Hunter, Mrs. Wm. Murry, Mrs. Dr. Buckley, W. Cumming, C. A. Foote, J. P. McKeys, G. E. Marim, G. B. Connor, W. Gleason, S. Graham, D. Williamson, J. H. Gould, Jr., and J. H. Brewer, \$1 ea.; others, \$2.50,
Deposit. Harvey Bryant, \$5; J. E. Brown and W. L. Ford, \$2 ea.; E. M. Putnam, \$1.50; J. M. Smith, P. Wheeler, J. B. Leale, J. S. Miner, C. Knapp, G. H. Taylor, and W. J. Freeman, \$1 ea.; others, \$2,
Franklin. Sab. Sch. Coll., \$7.79; A. E. Sullard, \$2; Noble and Co., \$2; S. L. Slade, J. W. Reynolds, J. E. Payne, L. Porter, W. B. Hanford, L. F. Hanford, and Dea. W. Hyne, \$1 ea.; others, \$2.30,
Gilbertsville. Presb. Ch., \$23.50; Bapt. Ch., \$7.18; M. E. Ch., \$3.59,
Greene. Meth. Ch., \$2.32; J. Juland and F. Juland, \$5 ea.,
Guilford Centre,
Hancock. A. B. Stimson, Rev. A. P. Lyon, W. Scott, W. Wakeman, C. Stoddard, and M. Ketchum, \$1 ea.; others, \$1.80,
Morris. "A Friend," \$5; A. G. Washburn and J. Davis, \$3 ea.; Rev. N. Ripley, J. E. Cook, J. Collins, J. R. Lull, B. H. Mattison, Stevenson and Daniels, and Dr. C. W. Fox, \$1 ea.; others, \$1,
McGrawville. Union Meeting,
Norwich. Union Meeting, \$6.75; H. Tool, D. Madoll, and L. Carruth, \$2 ea.; E. Sherman and C. G. Sumner, \$1 ea.,
Owego. Presb. Ch., \$25.41; A. C. Campbell, \$5; T. M. Nichols, \$2; Judge Parker, J. L. Matteson, D. Goodrich, and T. E. Evans, \$1 ea.; others, \$1,
Sherburne. Cong. Ch.,
Susquehanna. S. Falkenburgh and J. Cook, \$2 ea.; T. Ingstrum, S. Bryant, J. P. Martin, T. D. Lyons, N. T. Back, and I. Falkenburgh, \$1 ea.; others, \$1.25,
Union Valley. Cong. Ch.,
Coll. in two churches,

Total,

\$10,888

LEWIS TAPPAN,

Treasurer.